



## CHAPTER 14

### Gunatrayavibhaga Yoga *(Three Gunas)*

## Chapter 14

### Introduction :

- Mahavakya Vichara, discovery of Jivatma, Paramatma Aikyam.

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥ १३.२० ॥

Know you that Matter (prakrti) and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

### Creation out of Ishvara

#### Consciousness principle

- Purusha tatvam
- Bogta
- Experiencer.
- Chapter 13 – Verse 22

#### Matter, inert principle

- Prakrti Tatvam
- Bogya prapancha objective universe.
- Karana Gunaha Karya Anuvartante
- Gunas Prakrti seen in Prapancha.
- Gold 6% Copper, Ring 6% Copper

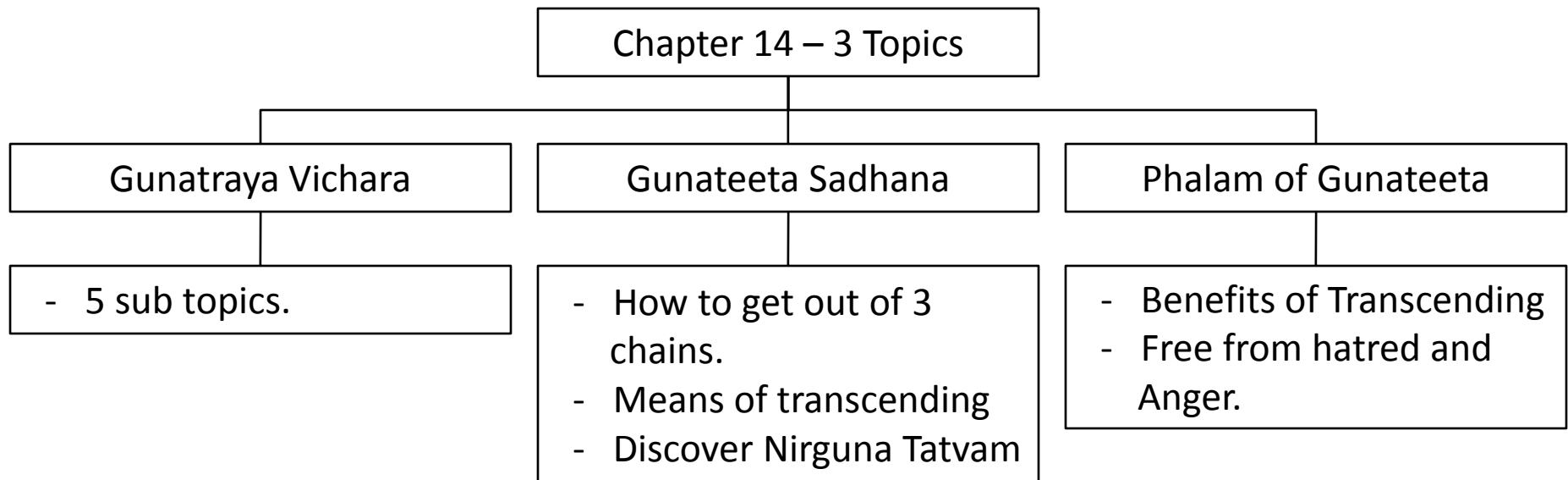
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥ १३.२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

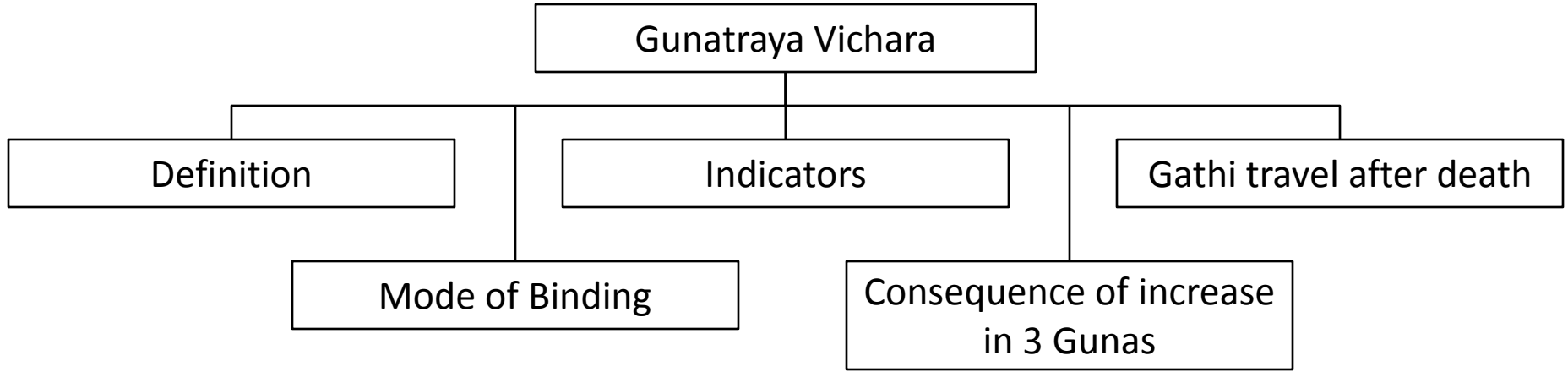
- This chapter focuses on 3 specific features of Prakrti – Gunatrayam.
- Prakrti has Sattva / Rajas / Tamas – 5 Elements World, Body, Mind, have Sattva / Rajas / Tamas.

Experiencer	Experienced
<ul style="list-style-type: none"> <li>- A Gunatmakam</li> <li>- Gunateeta</li> </ul>	<ul style="list-style-type: none"> <li>- Trigunatmakam - Jagat, Prakrti, Prapancha.</li> <li>- 3 features responsible for our Bondage, Samsara.</li> </ul>

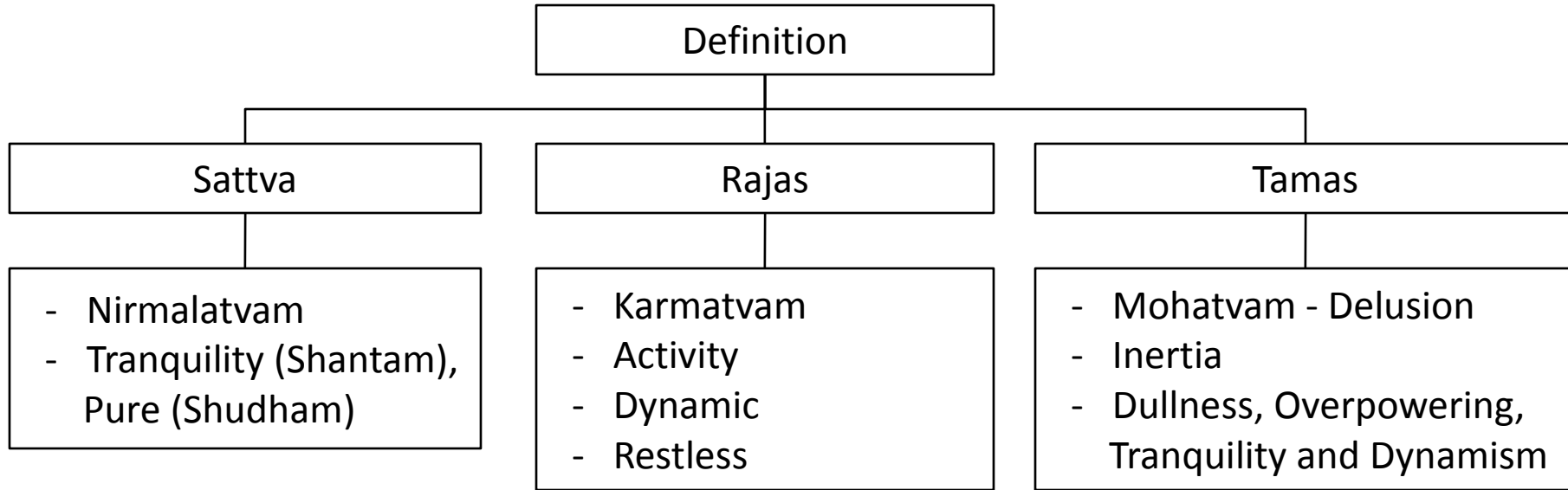
- Guna = Rope / String / Property / Feature.



## Topic 1 :



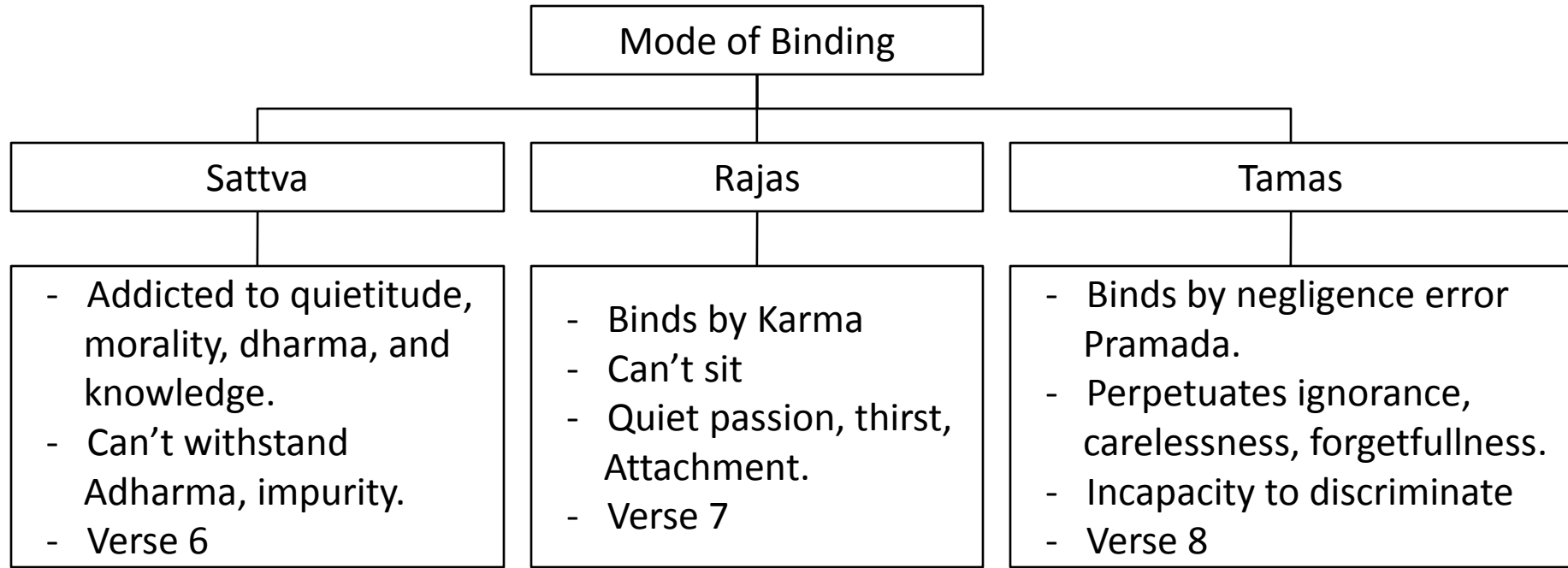
a)



सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४.५ ॥

Purity, passion, and inertia – these qualities (gunas), O! Mighty-armed, born of “Prakrti” bind, the indestructible, Embodied one fast in the body. [Chapter 14 – Verse 5]

## b) Bandana Prakaraha :



तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानय ॥ १४.६ ॥

Of these, Sattva which because of its stainlessness, is luminous and healthy, (unobstructive). It binds by (creating) attachment to happiness and attachment to 'knowledge', O sinless one. [Chapter 14 – Verse 6]

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४.७ ॥

Know thou "Rajas" (to be) of the nature of passion, the source of thirst and attachment ; it binds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 – Verse 7]

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।  
प्रमादालस्यनिद्रामिस्तन्निबध्नाति भारत ॥ १४.८ ॥

But, know thou Tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep. [Chapter 14 – Verse 8]

## c) Lingam – Indicators – Apratyaksham – Invisible :

### Verse 9 :

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४.९ ॥

Sattva attaches to happiness, Rajas to action, Bharata, while Tamas, verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 – Verse 9]

### Indicators

#### Sattva

- Jnana Vritti knowledge grasping power seen mind more tranquil.
- Receptive, cognitive, learning, photographic mind.
- Medha Shakti.

#### Rajas

- Increase of action
- Karma Vritti
- Greed, restlessness.
- Longing
- Verse 12

#### Tamas

- Pramada Vritti
- Negligence
- Sends letters to himself with errors.
- Sleeping
- Verse 13

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४.१२ ॥

Greed, activity, undertaking of actions, restlessness longing-these arise when Rajas is predominant, O best in the Bharata family. [Chapter 14 – Verse 12]

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।  
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४.१३ ॥

Darkness, inertness, heedlessness and delusion – these arise when Tamas is predominant, O descendant of Kuru. [Chapter 14 – Verse 13]

d)

### Consequence of Increase of 3 Gunas

Sattvic	Rajasic	Tamasic
<ul style="list-style-type: none"><li>- Jnanam, intelligence shines</li><li>- Verse 11</li></ul>	<ul style="list-style-type: none"><li>- Karma, greed increases.</li><li>- Verse 12</li></ul>	<ul style="list-style-type: none"><li>- Delusion, errors increase</li><li>- Verse 13</li></ul>
सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते। ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४.११ ॥		When, through every gate (sense) in this body, the light-of-intelligence shines, then it may be known that ‘Sattva’ is predominant. [Chapter 14 – Verse 11]
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा। रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४.१२ ॥		Greed, activity, undertaking of actions, restlessness longing-these arise when Rajas is predominant, O best in the Bharata family. [Chapter 14 – Verse 12]
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च। तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४.१३ ॥		Darkness, inertness, heedlessness and delusion – these arise when Tamas is predominant, O descendant of Kuru. [Chapter 14 – Verse 13]

e)

### Gathi – Travel after death

Sattvic	Rajasic	Tamasic
<ul style="list-style-type: none"> <li>- Goes to higher lokas</li> <li>- Verse 14</li> </ul>	<ul style="list-style-type: none"> <li>- Returns to Manushya Loka, attached to action.</li> <li>- Verse 15</li> </ul>	<ul style="list-style-type: none"> <li>- Lower Lokas, womb of senseless.</li> <li>- Verse 15</li> </ul>

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।  
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४.१४ ॥

If the embodied one meets with death when Sattva is predominant, then he attains to the spotless worlds of the “knowers of the Highest”. [Chapter 14 – Verse 14]

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४.१५ ॥

Meeting death in Rajas, he is born among those attached to action ; and dying in Tamas, he is born in the womb of the senseless. [Chapter 14 – Verse 15]

- Main idea – all 3 gunas bind a person.
- Satvic person not selfish but worries about world. Worry continues for all 3 gunas and person in bondage.

## 2<sup>nd</sup> Topic :

- How to become free from 3 Guas (Gunateeta) and get liberation in this life?
- One must become Jnani purusha, divine man. Evolutionary changes in Nature slow, gradual like seed to fruit or growth of foetus in womb.
- Change in direction of thoughts involved. Transformation of attitude and personality involved.

## Steps :

### a) Tamo Guna to Rajo Guna :

- Inactive to selfishly active.
- Prakruta to Samskruta.
- Wild based on Raaga Dvesha, to cultured based on Dharma Adharma based.



- Irrespective of Race, religion and profession one is Guna shudra at Birth.
- Become Sakama Karma Pradhana, Guna Vaishya – earn, enjoy, be a miser.
- Akarma to Sakama.

**b) Guna Vaishya to Guna Kshatriya :**

- I am active for welfare of society. I change from Sakama to Nishkama Karma – selfless activity increases.

**c) Guna Kshatriya to Guna Brahmana :**

- Active mind can't gather knowledge, knowledge requires tranquil mind for Sravanam, Mananam, Nididhyasanam.
- From Nishkama Karma go to Upasana – Eka / Aneka Rupa.
- Meditation is learning to withdraw extroverted mind and become contemplative, Sattva Pradhana.

**d) How Guna Brahmana becomes Guna teeta? How to transcend Gunas?**

- Saguna can never become Nirguna.

Saguna	Nirguna
Prakrti	Purusha

- Prakrti can never become Purusha.
- Matter can never become spirit.

- Time bound can't become Timeless (Different orders of Reality).
- Finite can't become infinite.
- No corridor connecting Sagunam and Nirgunam.

### Verse 19 : Mahavakya of Chapter 14

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

When the Seer beholds no agent other than the Gunas and knows Him who is higher than the Gunas, he attains to My Being. [Chapter 14 – Verse 19]

### Mahavakya of Chapter 13 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

### Mahavakya of Chapter 15 :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च।  
वेदैश्च सर्वैरहमेव वेदो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I. [Chapter 15 – Verse 15]

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

## How Gunabrahmana becomes Gunateeta?

- Gunabycha Param Vethi – Jayanti.

Karma + Upasana	Jnanam
<ul style="list-style-type: none"><li>- Stepping stone</li><li>- Prepares person for Knowledge.</li><li>- Angam</li></ul>	<ul style="list-style-type: none"><li>- Gives liberation.</li><li>- Essence of Gita, Angi.</li></ul>

### Jnanam :

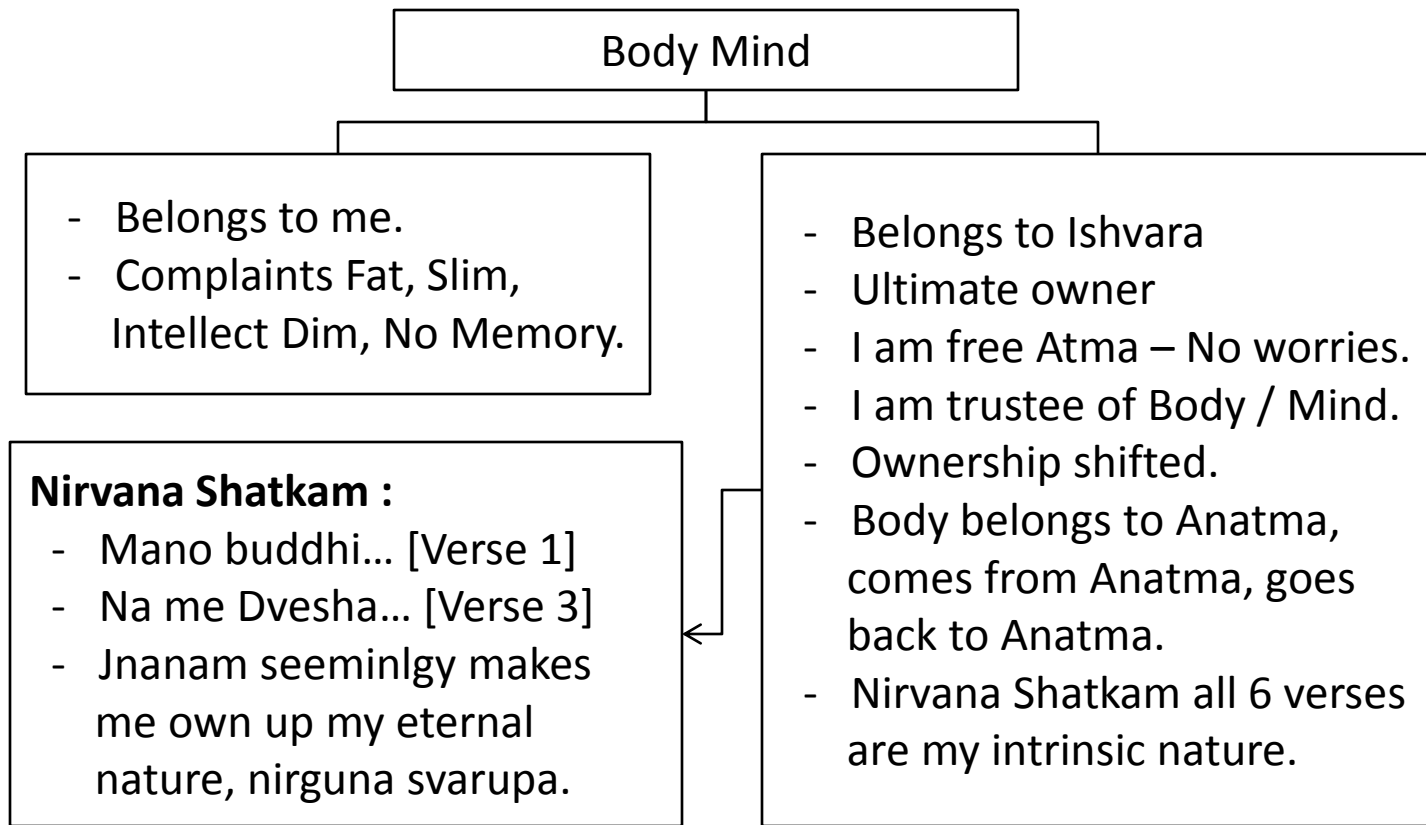
Body – Mind	Atma
<ul style="list-style-type: none"><li>- Eternally Sagunam</li><li>- Never Nir Sagunam</li><li>- Before Jnanam claim myself as Sagunam Body – Mind complex – Anatma.</li></ul>	<ul style="list-style-type: none"><li>- Eternally Nirgunam.</li><li>- Never Sagunam</li><li>- After Jnanam claim myself as Atma.</li></ul>

- Problem is of identification – Tanmayatvam.
- **Example** : New Car / Wall painted.. Don't want it to become dirty.
- I take Body / Mind attributes as my attributes.

Ajnana Avastha	Jnana Avastha
<ul style="list-style-type: none"> <li>- Identify with Saguna Shariram</li> <li>- Conclude myself Sagunam</li> <li>- Identified with Sattvic / Rajasic / Tamasic Pradhana Shariram, Drishyam.</li> <li>- I am Guna Brahmana, Vaishya, Kshatriya, Shudra, Father, Mother, Son, and have Deha Abhimana.</li> <li>- Samsara.</li> </ul>	<ul style="list-style-type: none"> <li>- I am Nirguna Atma, Nitya Mukta</li> <li>- Disidentified from Sattvic / Rajasic / Tamasic Gunas</li> <li>- I am Sakshi witness, Drk, Seer Consciousness (Noun not verb).</li> <li>- Sakshi has neither Sattvic / Rajasic / Tamasic Gunas. Aham Gunateeta Chaitanyam Asmi.</li> </ul>

- I have only Shifted identification from Prakrti to Purusha from Shariram to Shariri – Experienced to Experiencer.
- Shifting identification is called Gunateeta.
- **Example :**

Rented house, have identification and worries. Once sold, no worries.



## Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||1||

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||3||

## Verse 20 :

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४.२० ॥

The embodied – one having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay, and pain, and attains to Immortality.  
[Chapter 14 – Verse 20]

- Jnanam is 5<sup>th</sup> stage of Bakti.
- Sadhanas not uniform. Depends on proportion of Gunas.
- Tamo – Rajas – Sattva – Gunateeta.
- First make person selfishly active.
- Go through all 4 stages to become Gunateeta (Shudra – Vaishya – Kshatriya – Brahmana – Gunateeta).
- Dhyana Yoga – Only 6<sup>th</sup> Chapter, not first.
- Ashtanga Yoga – Samadhi last.

Chapter 2	Sthira Pragya
Chapter 12	Para Bakta
Chapter 14	Gunateeta

- All 5 stages in Chapter 12 called bakti yoga.
- Yo mat baktam sa me priyaha of Chapter 12 = Para Bakta.
- Mam cha yo bi charena of Chapter 14 – Gunateeta.
- Bakti yoga is series of Sadhanas in Devotion not one particular Sadhana.

### 3<sup>rd</sup> Topic :

- Benefit of Becoming Gunateeta.

### Arjunas Question : Verse 21

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।  
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४.२१ ॥

What are the marks of him who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 – Verse 21]

### Answer : Verse 25, 26, 27 – Characteristics of Gunateeta

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४.२५ ॥

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings – he is said to have crossed beyond the Gunas. [Chapter 14 – Verse 25]

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।  
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४.२६ ॥

And he, serving Me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 – Verse 26]

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥ १४.२७ ॥

For I am the Abode of Brahman, the Immortal and the  
Immutable, of everlasting Dharma and of Absolute Bliss.  
[Chapter 14 – Verse 27]

- Gunateeta Jnani faces world and enjoys virtues as Svabavikam naturally.
- Ajnani practices Virtues deliberately.
- Virtues mentioned in Chapter 2, 12, 13, 14, 16.
- Seeker compares his own lifestyle and traits mentioned in 5 Chapter and tries to moves closer to the ideal.
- Jnani – Free, happy, taking life lightly is model for me.
- If desire to be Jnani, follow Virtues.

## **Important Virtues :**

### **a) Dveshta : Hatred**

- Adveshta Sarva butanam.
- No hatred to all human, plant, animal – living beings.
- None deserves hatred.
- Hatred harms the hater.
- Actions require proper response.
- Try to change behaviour or pray to gain strength to accept person as he is.



## Hatred generates Anger :

- Affects angry person first, acid in the heart, burns oneself first.
- Lord brings people under water not for drowning but for cleansing, polishing with hard tough situations to improve them, refine them, make them samskrutam.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

## b) Samatvam :

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

Alike in pleasure and pain ; who dwells in the Self ; to whom a clod of earth, a precious stone, and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise... [Chapter 14 – Verse 24]

- Life pair of opposites, impossible to make life uniform, favourable.
- Devotion, means of gaining strength in Lord and in yourself.
- Tranquility in Mana, Apamana....
- For Jnani – Samatvam is a decoration, Alankara.
- For Ajnani it is a Sadhana.
- Freedom from hatred and Samatvam are benefits of Jnanam.

## Glorification of Jnanam :

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।  
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४.२६ ॥

And he, serving Me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 – Verse 26]

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४.२७ ॥

For I am the Abode of Brahman, the Immortal and the Immutable, of everlasting Dharma and of Absolute Bliss. [Chapter 14 – Verse 27]

- Brahma Bava is Moksha, Jeevan Mukti.



# BHAGAVAD GITA

Verses for Introspection



## CHAPTER 14

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४.१ ॥

The Blessed Lord said : I will again declare (to you) that Supreme Knowledge, the best of all knowledges, having known which, all the sages have attained Supreme Perfection after this life. [Chapter 14 – Verse 1]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४.२ ॥

They who, having refuge in this “knowledge” have attained to My Being, are neither born at the time of creation, nor are they disturbed at the time of dissolution. [Chapter 14 – Verse 2]

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४.५ ॥

Purity, passion, and inertia – these qualities (Gunas), O! Mighty-armed, born of Prakrti blind, the Indestructible, Embodied one fast in the body. [Chapter 14 – Verse 5]

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४.६ ॥

Of these, Sattva which because of its stainlessness, is luminous and health, (unobstructive), It binds by (creating) attachment to knowledge, O sinless one. [Chapter 14 – Verse 6]

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४.७ ॥

Know thou “Rajas” (to be) of the nature of passion, the source of thirst and attachment; it binds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 – Verse 7]

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्रामिस्तन्निबध्नाति भारत ॥ १४.८ ॥

But, know thou Tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep. [Chapter 14 – Verse 8]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ १४.२३ ॥

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self-centred and swerves not. [Chapter 14 – Verse 23]

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४.२५ ॥

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings – he is said to have crossed beyond the Gunas. [Chapter 14 – Verse 25]